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OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED BY THE ANCIENT SYNAGOGUE.

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V.

ISAIAH.

LIII. 4. See under Gen. XLIX. 10.

— 5. “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” See under LII. 13.

“But he was wounded,” etc. Rav Huna said, in the name of Rabbi Acha: The sufferings are divided into three parts,—one for David and the Patriarchs; one for the generation of the destruction (i. e., for Israel in the exile); and one for the Messiah, of whom it is said, “Yet have I set my king” (Ps. II. 6).—*Yalkut* in loco.

— 6. “And the Lord hath laid on him the iniquity of us all.”

The congregation of Israel said to the Holy One, blessed be he! Lord of the universe! for the sake of the Law, which thou hast given to me, and which is called a source of life, shall I ever enjoy thy light? What is the meaning of “in thy light shall we see light” (Ps. XXXVI. 9)? It denotes the light of the Messiah; as it is said, “And God saw the light, that it was good” (Gen. I. 4). This teaches that the Holy One, blessed be he! had already respect to the generation of the Messiah and to his works, before the creation of the world, and that he preserved that first light under the throne of his glory for the Messiah and his age. Satan pleaded before the Holy One, blessed be he! and said: Lord of the universe, for whom is the light preserved under the throne of glory? The Holy One answered: For him who is to overthrow and to shame thee. Satan said: Let me see him! The Holy One said: Come and see him! When he saw him he trembled and fell upon his face and said: Yes, truly, that is surely the Messiah who will throw me and all idolatrous nations into hell; for it is said, “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces” (Isa. XXV. 6). In that hour the nations gathered together and said before the Holy One, blessed be he! Lord of the universe, who is he in whose hands we are to fall? What is his name? What is his nature? The Holy One replied: Ephraim, Messiah, my righteousness—is his name; he exalts his light and that of his generation,

and gives light to the eyes of Israel, and redeemeth his people. No nation or tongue can stand before him; for it is said, "The enemy shall not exact upon him, nor the son of wickedness afflict him" (Ps. LXXXIX. 22). All his enemies and adversaries shall fear him and go back before him; as it is said, "And I will beat down his foes before his face" (v. 23). Even the streams will run before him into the sea; as it is said, "I will set his hand also in the sea, and his right hand in the rivers" (v. 25). When they flew, the Holy One, blessed be he! began to stipulate with him (the Messiah). He said to him: The sins of those who are treasured up beside thee will bring thee under a yoke of iron, and make thee like this calf, whose eyes are dim, and will torment thy spirit with unrighteousness; and because of transgression thy tongue will cleave to the roof of thy mouth. Dost thou accede to this? Messiah rejoined before the Holy One, blessed be he?—Lord of the universe, perhaps this trouble is for many years? The Holy One, blessed be he! replied: By thy life and the life of thy head, a week have I decreed upon thee (Dan. ix. 27). If it grieve thy soul, I will expel or afflict thee now. He replied before him: Lord of the universe, with heartfelt gladness and with heartfelt joy I take this upon myself, on condition that not one of Israel shall perish; and that not only those that are alive shall be saved in my days, but also those that are hid in the dust; and not only the dead shall be saved in my days, but also those dead who died from the time of the first Adam until now; and not these only, but also those who have been prematurely born; and not only these, but also all that are in thy mind to create and have not yet been created. Thus I consent, and on these terms I take this office upon myself.—*Yalkut on Isaiah* LX. 1.

LIV. 5. "For thy Maker is thine husband."

"This month shall be unto you" (Exod. xii. 2); this is like unto a king who, at his betrothal, consigns to his bride only a few gifts. But when he married her he consigned to her so many gifts as is becoming a husband. In the same manner, this world is a bride, as it is said, "And I will betroth thee unto me for ever" (Hos. ii. 19); but he only gave to them the moon, as it is said, "This month shall be unto you." But in the days of the Messiah they will be married, as it is said, "For thy Maker is thine husband;" and then he will give them everything, as it is said, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as stars for ever and ever" (Dan. xii. 3).—*Midrash on Exodus* xii. 22, sect. 15.

— 11. "Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires."

On the words, "This month shall be unto you" (Exod. xii. 2), the Midrash remarks that, in the future, God will make ten new things. The fifth is that Jerusalem will be built with sapphires, as it is said, "Behold, I will lay," etc.,

and "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. LIV. 12). And these stones will shine like the sun, and the nations of the world will come and rejoice in the glory of Israel, as it is said, "And the gentiles shall come to thy light" (*ibid.*, LX. 3).

—*Midrash on Exodus* XII. 2, sect. 15.

- LVII. 16. "For the spirit should fail before me, and the souls which I have made."

Rabbi Hiya, the son of Tanchum, or as others say, in the name of Rabbi Yochanan, interpreted our passage thus: King Messiah shall not come till all the souls are brought into existence which were included in the divine plan at the creation. And these are the souls which are indicated in the book of the first man; for it is said, "This is the book of the generation of Adam" (Gen. v. 1).—*Midrash on Koheleth or Ecclesiastes* I. 6; on *Genesis* v. 1, sect. 24; *Talm. Yebamoth*, fol. 62, col. a; fol. 63, col. 2.¹

- LIX. 15. "Yea, truth faileth; and he that departeth from evil maketh himself a prey."

We have the teaching, Rabbi Judah said, in the generation in which the Son of David shall come, the house of assembly will be for fornication, and Galilee shall be in ruins, and Gaban laid waste; and the men of Gabul shall go from city to city, and shall find no favor. And the wisdom of the scribes shall stink, and they that fear sin shall be despised, and the face of that generation shall (shamelessly) be as that of a dog; truth shall fail, as it is said, "Yea, truth faileth." What is the meaning of "Yea, truth faileth"? Those of the house of Rav say that she shall be made into droves (i. e., divided among opposing schools or parties), and thus go away. What is the meaning of "He that turns from evil will be regarded as a fool"? Those of the house of Rabbi Shilah say, Everyone that departeth from evil shall be counted a fool by the world.—*Talmud Sanhedrin*, fol. 97, col. 1; cf. also *Midrash on Song of Solomon*, 2:13.

- 16. "And he saw that there was no man, and wondered that there was no intercessor."

Rabbi Yochanan said, "The Son of David will come only in a generation which is either wholly guiltless or wholly guilty; for concerning the former it is written, "Thy people shall be all righteous, they shall inherit the land forever" (Isa. LX. 21), and concerning the latter it is written, "And he saw that there was no man," etc., and it is added, "For mine own sake, even for mine own sake, will I do it" (Isa. XLVIII. 11).—*Talmud Sanhedrin*, fol. 98, col. 1; *Yalkut in loco*.

- 17. "For he put on righteousness as a breastplate, and an helmet of salvation

¹ In the latter passages it reads "Son of David."

upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."

"He hath clothed me with the garments of salvation" (Isa. LXI. 10). There are seven garments which the Holy One, blessed be his name! has put on since the world began, or will put on before the hour when he will visit with his wrath the godless Edom. When he created the world he clothed himself in honor and glory; for it is said, "Thou art clothed with honor and glory" (Ps. CIV. 1). When he showed himself at the Red Sea he clothed himself in majesty; for it is said, "The Lord reigneth; he is clothed with majesty" (Ps. XCIII. 1). When he gave the law he clothed himself with might; for it is said, "Jehovah is clothed with might, wherewith he hath girded himself" (Ps. XCIII. 1). As often as he forgave Israel its sins he clothed himself in white; for it is said, "His garment was white as snow" (Dan. VII. 9). When he punishes the nations of the world he puts on the garments of vengeance, as it is said, "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak" (Isa. LIX. 17). He will put on the sixth robe when the Messiah is revealed. Then will he clothe himself in righteousness; for it is said, "For he put on righteousness as a breastplate, and an helmet of salvation on his head" (*ibid.*). He will put on the seventh robe when he punishes Edom. Then will he clothe himself in red; for it is said, "Wherefore art thou red in thine apparel?" (Isa. LXIII. 2). But the robes with which he will clothe the Messiah will shine from one end of the world to the other; for it is said, "As a bridegroom who is crowned with his turban, like a priest" (Isa. LXI. 10). And the sons of Israel will rejoice in his light, and will say, Blessed be the hour when the Messiah was born; blessed the womb which bore him; blessed the eyes that were counted worthy to see him. For the opening of his lips is blessing and peace; his speech is rest to the soul; the thoughts of his heart confidence and joy; the speech of his lips pardon and forgiveness; his prayer like the sweet-smelling savor of a sacrifice; his supplications holiness and purity. O, how blessed is Israel for whom such a lot is reserved; for it is said, "How great is thy goodness which thou hast laid up for them that fear thee" (Ps. XXXI. 19).—*Pesikta* (ed. Buber), p. 149, col. 1.

- 19, 20. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Rabbi Jochanan said: If thou seest a generation whose prosperity is gradually diminishing, look out for him (i. e., the Messiah); for it is said, "And the afflicted people thou wilt save" (2 Sam. XXII. 28). If thou seest a generation

overwhelmed with great calamities as with a flood, look out for him; for it is said, "When the enemy," etc.—*Talmud Sanhedrin*, fol. 97, col. 2.

- LX. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Targum: Arise, shine, O Jerusalem, for the time of thy redemption is come, and the glory of the Lord is revealed upon thee.

If you are careful in observing the lighting the lamps, I will let shine for you a great light in the future, as it is said, "Arise, shine; for thy light is come."

—*Midrash on Numbers* VIII. 2, sect. 15.

- 2. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord," etc.

A Sadducee once asked Rabbi Abuhu, When will Messiah come? He replied, When darkness will cover your people. Why dost thou curse me? asked the other. The Rabbi answered, The Scripture says, "For behold, the darkness shall cover," etc.—*Talmud Sanhedrin*, fol. 99, col. 1.

God will bring darkness over the nations; but to the Israelites he will give light; as it is said, "For behold, the darkness," etc.—*Midrash on Exodus* x. 23, sect. 14.

- 3. See under LIV. 11.

- 21. See under LIX. 16.

- LXI. 5. "And strangers shall stand and feed your flocks; and the sons of the alien shall be your ploughmen," etc.

A teacher of Elijah's school said: Once I went from place to place, and I found an old man who said to me, What will become of the nations of the world in the days of the Messiah? I said to him, My son, every nation and every kingdom that had persecuted and mocked Israel shall see the blessing of Israel, and shall return to their dust and have no share in life; for it is said, "The wicked shall see it and be grieved" (Ps. cxii. 10). But every nation and every kingdom that did not persecute and mock Israel will come in the days of the Messiah; for it is said, "And strangers shall stand," etc.; but "ye shall be named the priests of the Lord" (Isa. lxi. 6).—*Yalkut on Exod.* xii. 48.

- 10. See under LIX. 17.

- LXIII. 2. See under LIX. 17.

- 4. "The day of vengeance is in my heart," etc.

Rabbi said: [The days of the Messiah will be] 365 years, according to the number of the days of the sun; for it is said, "The day of vengeance is in my heart, and the year of my redeemed is come."—*Talmud Sanhedrin*, fol. 99, col. 1.

See also under Ps. xc. 15.

Rabbi Saul, of Nava, said, in the name of Rabbi Simeon: If someone asks

thee, when the time of redemption comes, reply, "The day of vengeance is in my heart." Thus it is written.—*Midrash on Ecclesiastes* XII. 10.

- 16. "For thou art our father; for Abraham has not known us, and Israel acknowledges us not; thou, O Lord, art our father, our redeemer of old is thy name."

Rabbi Samuel, the son of Nachmani, said, in the name of Rabbi Jonathan: What is the meaning of, "For thou art our father," etc.? In the Messianic future, the Holy One, blessed be he! will say to Abraham, Thy children have sinned. He will reply: Let them be blotted out, by reason of the holiness of thy name. The Lord will then say: I will address myself to Jacob, who, having experienced trouble in rearing his children, will perhaps intercede for them. He said to them, Thy children have sinned. He replied, Let them be blotted out, by reason of the holiness of thy name. He will say, There is no rationality in old people, and no counsel in young ones. He will then say to Isaac, Thy children have sinned. He will then reply, What! My children and not thine? When, in their eagerness, they said, "We will do and hear," thou didst call them, "Israel is my first-born son" (Exod. IV. 22); and now they are my children and not thine! What is the extent of their transgression? How many are the years of man? Seventy, take off twenty, during which no punishment is inflicted,¹ and there remain fifty. Take off twenty-five more that are spent in sleep, and there remain twenty-five. Take off half of these for the time spent in prayer, eating and relieving nature, and there remain twelve and a half. These few years of sin, if thou wilt bear them alone, well; if not, let half be borne by me, and half by thee. Or shouldst thou say that I am to bear them all alone, behold, I have offered myself sacrificially unto thee. At this they will say (to Isaac), "Thou art our father." But Isaac will say, Instead of praising me, praise the Holy One, blessed be he! They will then raise their eyes on high, and say, "Thou, O Lord, art our father, our redeemer of old is thy name."—*Talm. Shabbath*, fol. 89, col. 2.

- LXIV. 4. "Neither hath the eye seen, O God, beside thee."

Rabbi Yochanan said: All the prophets prophesied only with reference to the days of the Messiah; but as regards the world to come, "Eye hath not seen, O God, beside thee," etc.—*Talmud Sanhedrin*, fol. 99, col 1.

¹ Only those who were above that age died in the wilderness (Num. xiv. 29).